attached and an inner lining of copper. A stone is lifted to him on tongs, (1)
and these he pretends to eat, though in reality it is allowed to fall down inside
his neck collar where it rattles and clashes against the copper lining of the stomach.
Smoke issues from the navel and mouth. X stands upright, with extended arms and
rapidly moving fingers, but he does not die. After about five minutes the stone is
seen to drop from the stomach. All the time X keeps jabbering "iiiiiiiiiii".*

As before masks are prepared, and on the nights of qoti m and n busam the amkl mata
are summoned. The false stomach is worn by someone else with another mask and the
stones are eaten four times, while Anulikwuzait explains that this
is what the siut have seen when called to Nusqwalwhaista for the winter ceremonial, and
which they have brought to X. The awed amkl mata believe. As on the previous occasions
there is the procession of siut, and later the masks are burnt. (2)

For this ceremonial of kusiot m X, whose name was Cniwhaltcua and whose home was
on the Satsq, had thre nushasiusta, one for each part of the rite. (3)

* This last part of kusiot m was not done properly by X, and my informant had
never seen it done satisfactorily; he stated that the last time it had been so done
was when his grandfather was a lad, in the days when the winter ceremonial was the
centre of the people's lives.

1096

1078 Part of the refrain used by the snaxh m who foretold the coming of people who
would be able to heat their houses without the open central fire was----------
sla tzawham c kwisi . This is not in the Bella Coola language and my informant was
ignorant of whence it was derived.

1089 When praying to the supreme god for either rain or fine weather the xxxxxxx deity is addressed as Smai lotl . A prayer for rain is "Please clean your face, Smai lotl ."

When praying to the supreme god after washing he is addressed as tatao. A prayer used in such circumstances is, "Make me strong, oh Tatao."

The name applied to the supreme god in his function as light giver is Nu xkmalsaix.

1095 The name applied to the kukusiut when regarded as a body bound together for carrying out their rites is a 'kapaxkmem skusiutx.

1098 When a baby boy is just able to walk his father frequently prepares a charm to make him lithe and agile. He kills a squirrel, la ktz, removes the entrails, tzima, the same word as is used for the umbilical cord, washes them and hangs them up in to dry for four days. Then they are tied around the youngster's stomach where they remain for four days, after which they are taken off and hung up over the doorway of the house. On this day another squirrel is killed, disembowelled, and the entrails are likewise hung up for four days, and as before are worn for four days, and then hung with the others over the doorway. A third and a fourth squirrel are killed in due course, and the same procedure is carried out with them. Four days after the fourth set of entrails have been hung up over the doorway, that is on the thirty-sixth day after the first squirrel has been killed, the father takes the four sets of entrails to some distant place in the forest where he can place them under a rock where no water can penetrate, and where they will be dry and keep indefinitely. No prayer or words are said when performing this rite, but its performance ensures that the boy will grow up to be a good hunter, like the squirrel able to go anywhere.

1093 When the umbilical cord, tziwa, ƒx of a girl falls the father places it in a knob-hole of a tree, where it is left and forgotten. Great care is taken of the umbilical cord of a boy. The father and mother carefully wrap it in soft goat's wool and place it in the centre of the box where the father stores his goods, this causes the boy to be careful, and to treasure up whatever he has acquired instead of disposing of it heedlessly. When the child is almost a year old the father observes a tzta and exactly one year after birth he takes the umbilical cord and goes early in the morning to the mountains where he finds a place where the grass or earth is matted, showing that a mountain goat has slept there. The father digs a small hole at the place in which he inserts the cord and covers it with stones, praying as he does so, "Please kxan tatao, may my sons be smart, may he have success in catching mountain goats." By doing this the father has shown his son where the mountain goats are to be found. Then the father returns home. Four days later the father goes back to the places, digs up the umbilical cord, brings it back and hangs it up over the doorway of the house. Were this not done the baby, on growing up, would have an intense longing to go to the mountains where his umbilical cord had remained, he would want to hunt, but would be unable to return to his home. For four days the cord remains hanging over the doorway, then the father takes it off into the forest where he places it under an overhanging rock so that no water can penetrate to it and it can dry of its own accord.

When the baby has grown to a lad of eight or ten he begins to hunt birds and squirrels, much to the gratification of his father, because if the charm of the umbilical cord had not been used the youngster would have displayed no interest in such matters. Later he begins to hunt mountain goats with arrows tipped with miqt, obsidian.

* There are three words for "year" in Bella Coola. Qmusam means "the completion of a circle", "x alanxw ", "a year", and "m kmaqt", "one night for siut"; this last is an old word, half siut in origin, dating back to the time when the people were partly siut.

This particular method of ensuring success as a hunter is not known to all but is a special craft handed down in certain families. Everyone knows who are these families, and if a man desires his son to become a hunter he goes to one of the men who understand the method, and asks this man to undertake the task, promising him payment. The expert then performs with the umbilical cord as previously described.

1100 In certain families it is well known how to make a lad powerful and active, never lazy. When the child is about eight years old his father takes him to the river and washes him four times with a hard stone, at the same time praying to tatao, which has the desired effect.

1102 If a child habitually refuses to obey its parents drastic steps are taken to reform the youngster. The father goes to a man aR who is never angry, of serene temperament, who attends to his own business in a placid, quiet manner, and asks this man to help him with the child, promising payment in return. The quiet man accepts the task, and watches until he sees the naughty youngster crying peevishly, then he goes to him, seizes him firmly, and bites him between the eyes so that a little blood flows down. The terrified child screams and struggles, and his captor says, "If you don't keep quiet I shall bite you all over your head." This so impresses him that the child henceforth abandons his headstrong habits. It is thought that the exhaled breath of the quiet man enters the child's head to cause this reformation. Any man of the necessary character is chosen to do the biting, there is no inheritable profession of such.

(1)

(2)

1102 Ik g was a female slave, whose home was at Waqitnai, New Westminster, belonging to Seno n, my informant's wife's mother's father. When she was a baby, able to toddle but unable to speak, her father had shut her in a box which was then turned upside

down. For four days and four nights the ravens [illegible] for her, fed on kill being [illegible] to her at night. [illegible] was [illegible] to understand what the ravens were saying as they croaked near her [illegible] to talk Cowichan, the language of her own people. The ability to understand the language of the Raven remained with her all through life. When she was a slave at Cheemainus [illegible] told of her power, but few people believed her. On one occasion she told her [illegible] that the ravens had told her that a ship was approaching [illegible] short a few men some of them laughed at the news he proved [illegible] was [illegible] for the ravens told her of the ship, and she told [illegible] that on the fourth day the riding-party appeared and she was vindicated. [illegible] for their doubting and explained that this was a well-known Cowichan practice to make a child unusually clever. Her story confirmed [illegible] Cheemainus [illegible] that they [illegible] unusually clever; it was a charm. When a raven is [illegible] over it turns over and over on [illegible] like a [illegible] rigging, [illegible] of his skill in [illegible].

[illegible] and who wishes to become a brave bear hunter takes [illegible] or the shooting [illegible] from a [illegible] bush. Before the animal is quite dead he goes to it, [illegible] and runs down its throat, until he has choked it to death. [illegible] the heart and the meat of his neck, the seat of the strength, thereby [illegible] to himself the courage and strength of the grizzly bear. He does not pray, [illegible] itself has the desired effect. [illegible] [illegible] [illegible] [illegible] [illegible].

Likewise his father collected pieces of bark from four trees which a grizzly bears had scratched. These he placed in the wash bowl, warmed at the fire and rubbed over the baby's body. This gave him the [illegible] grizzly bear.

In the same way he used four water smoothed pieces taken from the river, which were taken back to the river after four days. This caused the baby to be strong.

All of these things if a parent does not know the proper procedure demand the services of a man who understands the process, paying him money for the work.

The x kwaladjut is the name applied to a man who sees some diut from whom he obtains power enabling him to have great success. Such a man [illegible]. He was a very [illegible] great hunter, always [illegible] and killed a maximal quotient. In the time of the famine he went hunting in the mountains, carrying, as is the wont of all hunters a mila, walking-stick about 6ft. long; these are carefully made by the [illegible] of hemlock, spruce, or fir, never of cedar. Twai it met on the mountains the diut, the diut hunter who ranges the mountains and returns to Nuxalk [illegible] for [illegible] provisions, and she, like himself, was carrying a mila and was accompanied by a dog. Twai tet greeted him, "I hereby give you kw l , let us exchange mila. (This kind of mila is called because Twai tet would derive power from the possession of a [illegible] mila.) Do not hunt until to-morrow, then make the motion of hurling my mila and the mountain goats will drop dead." Twai it replied, "I am overjoyed at receiving from you the boon of x kwaladjut." Twai tet continued, "I must give you [illegible] instructions. When you leave this spot do not go either up or down, continue at the same level around the mountain. Also when you hunt to-morrow first kill a porcupine, as it is [illegible] of all animals. If you fail to obey by neglecting to kill a porcupine you will lose your power." Twai it moved on, being careful to go neither up nor down, and presently the spot on which he had been standing fell away. This is called [illegible] passed

[illegible] . [illegible] [illegible]d [illegible]stand her to her mother's brother who looked after her. He was angry at his sister's ~~broxxxx~~ [illegible] was wise enough to say nothing about it because his niece was aliv[illegible] inherited her mother's name.

The famine lasted for four years during which time no berries ripened and there was universal lack of foo[illegible].

[illegible]oon after the famine had ended Tzai it went to A [illegible]ala to obtain a second wife, this he did with the knowledge and approval of his wife. They were married but for almost a year he did not copulate with his new spouse. D[illegible] [illegible]unt which angered the mother of his new wife who chided him for failure to carry on his previous occupation. Annoyed at her criticism Tzai it left the house. Several of those present chided the old woman for speaking harshly to the famous hunter, including [illegible] [illegible]ter who said that she had never heard of anyone to equal her husband because he had not copulated since their marriage nearly a year ago. Although it was winter Tzai it [illegible] [illegible], [illegible] [illegible] and dumped on the floor before his mother-in-law without saying a word. Instantly she fell dead; it was a case of sk[illegible]m, the sudden start that causes the h[illegible] to leave its owner. Everyone agreed that this was [illegible] [illegible] the [illegible] was not used, apparently death was caused from the accumulated power in his own body due to his lengthy observance of s[illegible]tzta. [illegible] dismayed at her death because he knew that she had deserved it on account of speaking harshly to her daughter's husband. This was the only occasion on which T[illegible] killed anyone. After the funeral he said to his father-in-law, "I am sorry for what [illegible]d, it was an accident. If I had intended to slay your wife I wou[illegible] [illegible] power, whereas her death must have been due to to my [illegible]." [illegible] replied: "[illegible] you, we all realise [illegible] [illegible] [illegible] [illegible] [illegible] from your

family, and there the matter will drop." A year later the marriage took place and the
terms of the settlement were thus amicably settled. 1116

The above is a selection; that is a historical account which is not personal property
[illegible]

[illegible] me mill is stuck upright in the ground to act
as a barrier against any ocean.

1117 In July 1932 there was considerable gossip and criticism in Bella Coola because neither Eustace nor Johnny Leslie had given as a [illegible] to Lucille, the
[illegible] grandaughter of each.

1118 There are further particulars of Qaaqaa i gv and Sago g, to be added to the account of their coming to the earth. The latter brought with him the hook-eye salmon as food, and the former brought to [illegible] the Nass s. Nxa 5 Qaaiotl gave it to him as a magnet to attract all kinds of wealth and goods. In consequence the descendants of Qaaqaa i ga are said to possess a heritage from a sister s. On two occasions Jim Pollard [illegible] admired this [illegible] in the museum. On one occasion he was [illegible] a waistcoat [illegible] with small pieces of ivory [illegible]. If either of them had [illegible] because each had the story, he would have gone to the next. Either some [illegible] of the fish as it was [illegible] down them off saying, "I shall see you to-morrow", which would [illegible] a year hence, having done so the person should have said nothing about it to anyone, and should have refrained from hunting for one year, after which he would have had prodigious success hunting. Neither Jim Pollard nor Jackson had observed a fish at the time, so hesitated to take advantage of their opportunity. They saw the rest of [illegible] with the following tide, but while they hesitated it vanished. The

[illegible]

[illegible] forest.

[illegible] ...tive [illegible] The Buk still survives, [illegible]

[illegible] hunting [illegible]

[illegible] the distant side of the mountain, where there were a number of small streams which

[illegible] some proof? Don't you remember what ~~maxx~~ our father has told us so often, it must be a [illegible] which you have killed and soon you will die." The second brother laughed, "You are always afraid of something, it is just an ordinary spring salmon and as I am hungry I am going to eat it." The third brother agreed with the second and the two [illegible] while the youngest brother heeded the advice of his eldest brother and would not taken it. Soon after eating the stomachs of the two rash brothers swell, and as they lay dying the eldest brother said to them, "It is your own fault, I warned you". The erring ones agreed, then they died. The eldest and youngest brother [illegible]

[illegible] kill it, he will die, while on the other hand if he kills it in the proper manner great good fortune will [illegible] to him. The correct method is to put a stick near it in the water, whereupon the [illegible] will jump ashore and flop around shedding its scales. The hunter should then kill it, [illegible] and say, "I wish I had a load of [illegible] (the salal berry, [illegible]) or a piece of [illegible]" ([illegible] when frozen has a sharp edge). He puts his hand behind him, and whichever he has asked for will be in his hand; [illegible] does not put it there, it merely comes. [illegible]

twig about an inch in length of pote[illegible] almost enough to kill a man, so a very little

[illegible] talking to him and his strength was so great that he pulled their ears from their heads. The parents of the eaten ones were angry and visited to him revenge on the man, but were prevented by the elder people who pointed out that the punishment he meted out to their sons was a just reward for their wickedness. The hero of this exploit received a privilege, but his power continued to be exercised to the children because it was a special visitation of God to Himself when poor and in trouble.

[illegible]

[illegible] If a young man, observing a tabu, eats a little of what is impervious to hurt, my informant's father did this with the result that a lizard, fired by the wife's former husband's father, left hundreds of his feet after striking him.

A man who has a stud in his possession can pass this to his children, but unless they [illegible] observing a tabu they will be unable to use it with success.

Usually a stud is only obtainable by a man whose ancestors have made had it. The Toilari's ancestors have had a stud, accordingly he hopes to have it some [illegible] before he has very close to it but failed. A man who strictly observes a tabu may be able to obtain a stud, but this is not common unless his ancestors have had it.

A hunter begins to observe a tabu at the season selected as favourable for hunting the following winter. As the time approaches his friends feel the pain of his meat, the smell of the cooking, in order to accustom him to the pangs [illegible]

Sitaq

[illegible] wife. who, suspecting nothing, invited her to sit down and gave [illegible] "Tell me, my dear, whether your husband copulates [illegible] "No," replied Stu x's wife, "he is a hunter and does not do so." The other continued, "What do you do when he first comes in?" "I take off his skin shoes, [illegible] up to dry." The questioner expressed her interest in the answers and continued "Do you cook for him?" "Yes", answered the trusting wife. She then went on to ask a large number of questions, what time Stu x went to bed, when he got up, what his wife was accustomed to say to him on his return from the day's hunting, what he liked best to eat, and in fact every conceivable question about Stu x's daily routine. Stu x's wife was rather flattered at this interest in her husband's doings and answered every question freely. Towards the time of Stu x's return the w[illegible] departed with loud protestations of friendship and [illegible] to sit with the lonely wife. There was an easy trail from the village to the spot where Stu x was encamped and visitors often walked out to see them, as [illegible]

When Stu x returned his wife pulled off his skin shoes, washed, squeezed and hung [illegible] for the night, the routine being exactly as she had described to the visitor. When they had finished eating Stu x's wife told him of the day's happenings, how a woman, giving her name, had visited the camp and had asked a great many questions about Stu x, whether he was married, with whom he lived, his general habits and [illegible]

it was his dead wife speaking from above the place where lay her body, though neither knew this. Both lay awake all night and towards dawn the owl hooted again. The next day Stu x set out as if for hunting but slept instead, which the impostor was afraid to do, lest he should return and ask her awkward questions. That night the owl hooted as on the previous night, and as before the two lay awake without speaking. The third night it was the same, but the fourth night, though the owl continued its hooting, the woman was so exhausted that she fell asleep. Stu x then cautiously felt across her body, found the protruding fold of skin, and realised that something was amiss. He rose and built up a bright fire, then seized ~~kkx~~ the sleeping woman by the hair and began to drag her towards it, saying as he did so, "Get up I want to talk to you." As he pulled he felt her hair come slack in his hands and he realised what had happened. Angrily he cried out, "But for the owl I should have remained in ignorance, ~~but~~ now I know what has happened. Why did you kill my wife?" The woman did not answer. Stu x struck her twice with a club and she died. The owl stopped calling. (XX NOTE. My informant states that S nhalotl instructed the owl to give this information, ? Christain influence.)

This took place before midnight, but for the rest of the night Stu x remained seated beside the fire without touching the woman whom he had slain because he wanted witnesses to see the victim before it was disturbed. After eating a little breakfast he went to the village where lived his own relations, those of his wife, and also the mother of the bad woman. He ~~went~~ called first ~~to~~ on his own family, ~~X~~ saying, "I am in trouble; I believe that someone impersonated my wife, at any rate I killed a woman who said she was my wife last night. I want you to come and see what has happened." Two lads were sent as messengers around the village, and soon all gathered to hear what had taken place. Stu x addressed them, "I don't want to say much about what took place last night, in fact I do not know much about it myself. Please come and see. I killed a woman who looked like my wife but I do not think it was she." They all set off with

Stu x and at his camp found the corpse of, apparently, his wife. Stu x sat down. "Please take off her clothes and feel beside her hips", said he. They did so and felt the peculiar fold of skin. "Please lift her hair", he continued. When the people lifted it they found it slack in their grasp. Then they examined the body more carefully, lifted up the skin of the face, which too was slack from the head, and found the various sewings. Finally they stripped off the false skin to disclose beneath the body of the bad woman. The population of the village had gathered in the meantime, fairly numerous, because it was perhaps 200 years after the coming of the first people and they had multiplied. All were witnesses of the imposture. Stu x spoke, "I had my suspicions that this was the case, the woman came to my camp and asked my wife a great many questions. I told my wife that she had made a great mistake in telling a stranger details about my s tata." The stalt m s asked him, "Have you any idea where your wife is?" "No", replied Stu x, "the only clue that I can give is that an owl kept calling from that (pointing) tree behind the house, saying "Stu x's wife has tied up a fold of skin around her hips." " The young men of the party began to dig under the tree and presently uncovered the skinned body, which had been thrown into the earth without covering of any kind. The people were filled with grief and horror at the deed. To show their sympathy they gave presents to Stu x to place in the coffin with the deceased, copper knives and other valuables, as well as an a niq pakay l a, coffin with carved sides. (A niq means "carved" in contrast to painted.) They washed the body of Stu x's wife, then bore it in state with the many gifts, including a large number provided by Stu x himself, to the burial-ground near the village where it was interred. The family of the murderess buried her hastily and without ceremony on the spot, fearing the wrath of the people at the dreadful crime she had committed.

Stu x was so heart-broken that he did not hunt all winter, supporting himself entirely on the stores laid up in his house. His greatest grief was that his wife had not lived long enough to bear him a son to perpetuate his name. Some four months after